

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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WITH BABES WHOM THE CHRIST-CHILD LOVES.

Mission Foundlings of Chenting-Fu, North Chihli, China.

(Photo sent by Sr. Catherine Buschman, an American Nun.)

THE FIELD AFAR is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

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WHAT SHALL WE DO?

What shall we do this Christmas,—
This happy, happy day,—
For sake of One, the Virgin's Son,
Who in the Manger lay?
What shall we give in token
Of love our hearts must know,
To Him Who sought our souls and wrought
Salvation long ago?

Hear thou the children's pleading;
Hark to the orphan's call;
For them dear Christ was sacrificed;
He loveth one and all!
To lonely Mission Fathers
Who toil in distant field,
Some off'ring make, for Jesus' sake
Much int'rest it will yield.

What shall we do? O, ask not;
The answer waits for each;
Thy willing hands to foreign lands
May charitably reach.
Help from thine own endowment,
Each gift earns rich reward;
Who does his part with cheerful heart,
Is lending to the Lord!

—AMADEUS, O.S.F.

* *

THE peace of Christ to all our readers with abundance of graces for the blessed season, and always.

* *

A SHARE in the merits and labors of present day apostles ought to be and is of great value. To come to their aid is to partake with them of a great reward.

* *

WE have many interests and too many distractions in our busy lives, but an occasional thought of the toilers in the wilds will suggest some co-operation, and in turn give us the assurance of securely invested capital.

CLOSE to one thousand millions of people,—men, women, and little children,—are living with no knowledge that the 'Word became flesh and dwelt among us.' The fault is not theirs; they suffer, nevertheless, and die, by thousands daily, without baptism.

The fault is—whose? Man must be reached through man. What have I done to bring the Light of the World to those who sit in darkness?

* *

IN this work for souls no influence counts as does that of the parochial priest, be he rector, religious superior, or assistant. Whatever his position, he is, in the eyes of the people, the consecrated of God. To him they look for guidance and for inspiration.

They wait, as a rule, for him to speak. We are happy to record constantly increasing evidences of priestly co-operation which is bearing much fruit for the missions.

Applications for material to be distributed, subscriptions to **THE FIELD AFAR**, in quantities, for children or sodalities, invitations to address congregations, even in distant New England cities and towns; these, often accompanied by encouraging words are gratifying signs of awakening mission spirit.

Not less marked, and hardly less valuable, is the interest manifested in this work by an ever-growing number of religious women, from whom we are receiving calls for mission-literature, maps, mite-boxes, sample copies of **THE FIELD AFAR**, suggestions for geography classes, post cards, prints, etc., etc. We don't wish to give the impression that these various applications are like a great *avalanche*; but the stream, though slow, is steadily increasing and significant of opportunities ahead. The influence of one nun may not extend so far as that of an individual priest who is in a position to appeal to hundreds, not to say thousands, yet it is considerable and vital. The prayers, too, of a community of nuns and their occasional Communion can be secured, often through the zeal of one, and this in itself is bound to aid the mission cause.

* *

BUT why wait until priests are priests and brothers are brothers, and nuns, nuns, before securing such essential interest in Catholic missions.

All who have cultivated it believe that the mission spirit is of tremendous advantage, not to say of absolute necessity in the development of true and enduring Catholic piety. Admit-

ting this, ought we not naturally to expect that the seminary, and the novitiate (whether for men or for women) should impress this spirit upon future teachers of the faithful?

The people can hardly be blamed if their duty to the heathen is not clearly, and at least occasionally, pointed out; and our priests, brothers and nuns might likewise be excused. Preoccupied by varied and arduous duties, many go on for years without any allusion to this important work, simply because in the course of their training, duty to the heathen and opportunities in this regard were not sufficiently impressed.

* *

IF it is true that Father Stephen Kyne, prefect-apostolic of Liberia, has been placed in charge of the Mission Seminary in Cork, the apostolic spirit ought soon to receive an impetus in Ireland.

We don't like to believe that dear old Ireland is backward in the work of the apostolate and we do not enjoy repeating the charge.

It is true nevertheless.

Of course, there are Irish priests toiling among the heathen and doing splendid work. These men themselves all feel that their country is meagerly represented and they often express their regret.

Irish priests, have followed their countrymen to America, Australia, South Africa and elsewhere; they have travelled far to collect money for the home churches; but they are not numerous in that army which to-day is breaking new ground beyond the frontiers of Christian civilization. Father Kyne, good Irishman that he is, will help to take away this reproach.

* *

WE had hardly finished printing a few impressions about Ireland and the apostolic spirit—when the letter carrier dropped on our desk Vol. I, No. 1 of the *Apostolic School Record*, published at Mungret College, (Ireland.)

This magazine, together with St. Joseph's Sheaf of Dublin, and the new mission college in Cork, will help to stir up that fire of apostolic zeal which needs only to be fed with knowledge of the opportunities existing. We quote the opening paragraphs of the new journal to which we wish Godspeed and many fruitful years:

"If Catholics could only realize for themselves the facts relating to the foreign missions, both what is being done and what could be, but is not done, it is certain they would be more alive to the necessity of doing something, were it only to utter a single ejaculation every day, for the spread of that Faith which they think they love dearer than life."

"The ignorance and consequent indifference about foreign missions that is, alas! too common even among pious Catholics, is partly the result of a feeling, amounting to an oppression, that the problem is too vast for us to be able to touch it. For instance a good Catholic was recently heard to say—'I can take no interest in the Chinese Mission, it is too big.'"

"All who are interested in the welfare of the Church should do what lies in their power to make widely known the facts relating to the foreign Missions. In no place would such work bear more fruit than in Ireland, which is, and, please God, will remain a fruitful mother of Apostolic priests."

* *

IF Fr. Damien were still alive we believe that he would be inclined to remonstrate with certain people,—well intentioned Protestants and ill-informed Catholics,—for the undue proportion of praise which they give to the truly noble sacrifice of the Belgian martyr.

Fr. Damien was a type of the Catholic missionary who 'goes the whole way for souls' and which is realized to-day, as in Fr. Damien's time, wherever similar or equally great trials are to be endured.

We can excuse Protestants for failing to recognize scores of other heroic Catholic apostles, but it is time for Catholic editors to give prominence in their columns, not only to the heroic Damien, but to his successors in the apostolate at Molokai and elsewhere. The average Catholic paper in the United States rarely touches the mission field unless to reproduce some sensational item picked up in one of the great dailies.

There are even now Catholic missionaries afflicted with leprosy. One of these, whose few letters we prize, is a man of refined education, who has spent his patrimony to build up one poor foreign mission in the Far East. We urge our readers to pray for this valiant apostle who in a recent letter writes:

"Let me hope that you will continue to help me by your prayers, so that God may grant me the grace of a perfect cure; or, if he does not think that this should be best for me, at least the grace of profiting 'by the cross he has sent me.'"

God is wonderful in his Saints.

* *

INQUIRIES are coming more numerous for prints, photographs, post-cards, etc. bearing on the missions. Many are from teachers, especially Sisters, who are beginning to realize that *geography and the mission spirit can be taught together*, and that in the teaching of things higher, interest is aroused in earthly subjects, and vice versa.

QUEEN OF APOSTLES, PROTECT OUR MISSIONERS!



Behold a virgin shall conceive, and bring forth a Son; and his name shall be called Emmanuel.

THE TIDE OF MISSIONERS.

THE larger dioceses of the United States, especially those in the East and Middle West, are, we understand, constantly visited by priests and nuns belonging to this country and appealing in favor of their respective works. There is, in addition, a considerable flow of circulars through the mails from more or less remote states and territories, each bearing on some needy work of charity.

Orphan asylums in our cities, and poor churches in straggling villages, are most frequently the object of these home appeals. Then there are churches projected in Ireland by native priests who claim a fair share of patronage, and the near East, as represented by priests of Oriental rite, is daily impressing its existence on American Catholics.

The missionary to the heathen has not, to our knowledge, appealed personally to any considerable extent. A few missionaries in the far East, in Japan especially, and in India, have discovered the Catholic Directory, and use it occasionally with some success, but we doubt if in the past ten years two score of missionaries from the heathen have made any considerable visits to this country.

Some have come. They were, almost to a man, fine types of the missionary spirit, and did much good as they passed along. One or two wore out their welcome, we fear, and a few liked the United States so well that they stayed here.

Several are at present within our national borders and it has been our pleasure to greet them.

Fr. Tignous from Coimbatore, India; Fr. Allard, from So. Burma; Sr. Mary Louise, from Japan; Fr. Meehan, from Senegal, W. Africa; Fr. Kennelly, S.J., from Shang-hai, China.

They are all interesting; they bring news of progress; of golden opportunities to be grasped now or never; and we feel for them.

Strangers, among us, they hardly know where to turn, and an office with the sign 'Propagation of the Faith' 'looks good' to these wanderers. But how to help them is our difficulty. We are loathe to show them a card-index of nearly 200 missionaries who are tugging at our heart-strings, yet in self-defence we do so. We do not like to see them depart, for their coming brings a blessing; but all cannot glean in the same field, especially where a harvest is being constantly gathered for foreign missions.

We often regret that there is not some systematic organization of mission visitors, so that they could be more evenly distributed.

The names of a few great cities stand out as beacon-lights, and the consequence is evident,—too great an influx, involving disappointment.

A welcome would also be more fully assured to our missionaries if they could come to instruct rather than to beg; but under present conditions this is impossible. If all dioceses were contributing even a fair share to some central agency, as for example to the Lyons Society, the present apportionment of about ten dollars a month for the support of a mission could be largely increased.

As this Society stands to-day, it is only holding its own, while the number of missionaries is growing, and the slender income of each threatened.

If our apostles were not able to secure outside aid, it would be practically impossible to push their work to any degree of success.

The average missionary does not like to beg. It is not a pleasant task, but money is needed even to save souls.

We commend to our brethren the toilers from afar.

* *

IT is not difficult to *entertain* people with the subject of foreign missions. It is an interesting subject—a wide field, with statistics that are not dry, and adventure that is not hackneyed. But to gain the active co-operation of one's fellow Catholics, is, with this as with all works of charity, a different proposition. Yet it comes little by little, and,—now for yours? Why not? *When, then?* If you come into touch with this work, souls will gain Heaven this coming year who otherwise would never see the face of God.

NOTES AND COMMENTS.

A NUN in Vermont sends five dollars for subscriptions 'past, present and future' to THE FIELD AFAR.

* *

WE acknowledge with many thanks a kindly tribute to THE FIELD AFAR which, under the title of our paper appeared in a recent issue of *The Missionary*.

* *

A SUBSCRIBER writes:

"The last FIELD AFAR was very interesting. The reading of it always makes me feel humble, seeing the heroism and greatness of souls possessed by the missionary priests and sisters, and longing too, to do something myself; but unless my prayers are of some avail, I am a useless member."

* *

THINK of our mite box these days. Keep it before the family and draw to it the attention of your visitors.

The Christmas-tide means much to us but nothing to one thousand millions who have yet to know God's love for man as revealed in the Babe of Bethlehem.

Fatten your mite-box from now until the great feast and send us the contents either directly or through your parochial director.

* *

FATHER SCHOEMAKER, a Mill Hill missionary in Uganda, writes:

"I always read THE FIELD AFAR with the greatest pleasure. It is invariably gotten out most attractively.

I wish, however, you would open a column for questions and answers, for it is so difficult for us to know what Americans desire most to know about concerning mission work."

(We shall be pleased to act on this suggestion and present any questions from our readers.—Ed.).

* *

AN earnest correspondent, whose Catholic heart is in every good work for God and souls, has been patiently praying for the spread of the mission spirit among American Catholics.

This correspondent gives this evidence of a fine appreciation:

"One thing is plain,—God could push His work faster if He wishes! Perhaps there is a self-seeking of some kind in the impatience of the desire that He would let us do it! At any rate, no failure can drive out of our hearts the desire to see the work done—by no matter whom.

Hoping that your efforts are bearing greater fruits each day, I remain"

WHATEVER may be taken from Archbishop Bourne's remarks on the subject of English, as a medium of united effort for the conversion of Canada, the fact should be emphasized that English is to-day the world-language of commerce. This of itself implies a considerable prestige, which many foreign missionary bishops and priests fully recognize. Already the Church has lost splendid opportunities in the Far East for lack of English-speaking missionaries.

* *

A PRIEST in Connecticut sends this gratifying evidence of awakened interest:

"I wish to take advantage of your special subscription offer. For the sum enclosed, please send me ten copies of your FIELD AFAR to the above address, beginning with the October-November issue. For the remaining dollar, kindly send its worth in 'FIELD AFAR Prayer Cards.'

The order is surely not 'magnificent,' but I can see plainly that you welcome attempts to assist, and that you appreciate,—appreciation for your blessed work.

If my purse were stouter, the Money Order would be larger, but it is consoling always to remember that it was the Motive that robbed the 'Mite' in the Temple and made it attractive to the Gentle Christ. The coin rattled with the brazen coffer, while the charity that prompted it went singing into the eternal memory of God."

* *

AN Oblate scholastic from Ottawa, writes:

"We were proud to see the photograph of the Oblate brothers, Huctin, in your last issue, and hope that your review will continue to give news of our congregation and its works. I enclose 30 cents and would be glad to receive a supply of Prayer Prints.

Could you not issue one of the Blessed Théophane Vénard to whom you are so devoted, and print several varieties in French? They would do well, I think, in French Canadian parishes where the Propagation is established.

You will be interested to know that this establishment contains nearly fifty students—French-Canadians, with the exception of two French, an Austrian, two Irish-Canadians, an Irish-American and a Welshman, born in London, England.

Most of our subjects are on the foreign mission field all over the world. Alas! that English-speaking vocations are few and far between. Their help would be welcomed by the valiant French missionaries who have sacrificed their country, their language and their very names to be all things to all men and spread the Gospel of Christ."

Our several Missionary Publications and many others may be purchased from the leading Catholic Booksellers, or at the Diocesan office, 41 Malden Street, Boston. (Cathedral Precincts.)

Blessed Theophane Vénard

His life and letters are published under the title

A Modern Martyr

This book is in five thousand homes today, in all parts of the world. It is in many public libraries and listed as one of the most popular books in circulation.

Price 90 Cents Postage 10 Cents

THE pupils of Notre Dame School in Holyoke are making use of their sewing-hour to learn something about foreign missions.

Extracts are read from THE FIELD AFAR and other sources of missionary information.

This is an excellent idea, and we are convinced that good results will be noted.

The awakened interest in missions will bring prayers for the world-wide cause, and prayers will be followed, sooner or later, with eagerly proffered help.

In the meantime geography lessons will become more attractive; youthful eyes will be raised to a higher and wider vision; and love for God, expanding in young hearts, will intensify.

And who knows? More vocations will come for our pressing needs at home and a few might develop for fields afar.

* *

A CORRESPONDENT in England, a well known layman, writes:

"I rejoice to hear that in the United States there is a growing appreciation of the mission idea. It is full time that the Catholic world was recalled to a keener sense of our duty to the nations outside the church.

Here in England the Protestant sects are increasingly in earnest on the subject of their foreign missions. The comparative apathy of Catholics is very remarkable. Take the South America republics, for example. Here are figures of their population as given in the *London Times*:

Population of Latin America.

Statistics which have been compiled from the latest available sources covering Latin-American population show the following distribution:—Brazil, 19,910,646; Mexico, 13,607,250; Argentina, 6,805,684; Peru, 4,500,000; Colombia, 4,000,000; Chile, 3,249,092; Venezuela, 2,591,000; Bolivia, 2,267,935; Cuba, 2,048,980; Guatemala, 1,804,000; Salvador, 1,707,000; Ecuador, 1,500,000; Uruguay, 1,111,758; Honduras, 745,000; Paraguay, 636,000; Nicaragua, 600,000; Panama, 360,542; Costa Rica, 351,176; total, 67,796,072.

Now of these (nearly) 68 millions, there are probably 50 million Catholics; but what are they doing for the propagation of the faith? I notice they made some small contributions, but where are their foreign mission colleges, and where are their missionaries to the heathen millions?"

FRIENDS OF MILL HILL

COMFORTABLY retired from the public roadway that runs by the Foreign Mission Seminary of Mill Hill, England, stands a small house, attractively built in brick, quite near the gate-keeper's lodge, and on the Seminary grounds.

The late owner of this little property was Miss Caroline Hanmer, a sister of Lord Hanmer, and an ardent friend of Catholic missions. Brought into the fold by Cardinal Manning, whose penitent she was, even when that distinguished prelate officiated as a Protestant archdeacon in Chichester, Miss Hanmer remained devoted to him until his death.

Then this good woman seems to have transferred her earthly regard to Cardinal Vaughan, for whom she likewise had a profound respect and reverential affection. She thus possessed two patrons, one in the army triumphant, the other among the militants.

When Mill Hill was well established, Miss Hanmer secured permission to build her nest within its sacred enclosure and to make use of several privileges accorded to its inmates,—above all that of attending various exercises in the chapel. Miss Hanmer died last year.

The writer had the pleasure of meeting this worthy lady, on several occasions when visiting Mill Hill. A clerical visitor to the Seminary was always an event for her, and she took great delight in unfolding to him her stock of facts, dates, and appreciations, many of which related to her two 'Cardinal' friends and to her pet charity,—St. Joseph's College for Foreign Missions.

Any pleasant summer's day would find her walking, with the help of a cane, about her garden; or knitting, as she sat at a table on the lawn. Although a maid stayed with her in the cottage, her more constant attendant was one of the little Dutch nuns who do the housework for the Seminary. But the foot-fall of a priest returning from London, or from his afternoon walk, rarely escaped her keen ear and then it took a strong will or a ready excuse to avoid, if one were so inclined, the inevitable cup of tea; for like many of her kind, whose life work was practically over, time, at least in the present, was hardly worth reckoning.

Miss Hanmer was always appreciated, however, by the professors at Mill Hill, who found her a mine of information; and the passing stranger was fortunate indeed in the opportunity which the venerable lady

afforded, to secure so personal a knowledge on vitally interesting topics.

Mr. Sneade-Cox, the able editor of Cardinal Vaughan's life—an excellent work, recently published,—has made good use of letters and scrap-books that had been carefully prepared by Miss Hanmer during her long acquaintance with the Cardinal—founder of Mill Hill.



THE LADY HERBERT OF LEA.

(From an early Portrait at Mill Hill.)

Miss Hanmer was happy in her friends, but to none was she more devoted, we understand, than to the Lady Herbert of Lea, a friend of many years. Lady Herbert's interest in Mill Hill has won for her a title, which she loves,—the 'Mother of the Mill'; and Miss Hanmer was the 'maiden aunt'—who watched for this mother's return to tell what had been happening to the child.

The writer met Lady Herbert at the cottage by the lodge, one afternoon, a few summers ago. On a former

occasion he had seen her at her home in Belgrave Square, London, and there had discovered the extent of her charity.

Then it was at an early hour of the day; and Lady Herbert, seated at her desk, was running through a mail of about thirty letters. These, she explained, bore largely upon various charities in many of which she was already personally interested. She

was much pleased, on that occasion, to learn that one of her earlier books, a little life of Théophile Vénard, which for years had been out of print, would be edited, enlarged and illustrated by a priest who had been privileged to visit the martyr's brother, at Assais, in France.

She had enjoyed keenly her work of translating these precious letters and had always regretted that they had not fallen under the eyes of more English-speaking Catholics. She expressed her opinion that these letters of Vénard were the most interesting and edifying, of their kind, that she had ever read; and she was especially pleased to learn that little 'Eusebius,' to whom so many of them were addressed, was still alive.

Now, again, after the lapse of two years, the writer met this gracious lady at Mill Hill. She had driven out from London, and as she stepped from her carriage she seemed not to have aged a day. Quite erect, her step was light and her bright eyes beamed with

pleasure as she greeted her friend, Miss Hanmer.

Lady Herbert is old and her hair is gray, of course, but the age-lines in her kindly face are but lightly accentuated, and a stranger would find it difficult to associate her with great length of years.

Her constant theme is charity-work, and the subject was not overlooked on this occasion. She spoke affectionately of Rome, where she spends her winters, as a rule, and where she is known and loved. Even

from that distance, she continues her ceaseless activities, directing and encouraging several charities in London, and never forgetting the child of her heart, Mill Hill Seminary for Foreign Missions. It is a marked characteristic of those who are interested in foreign missions that their hearts are open to every form of helpfulness to the poor and needy. The whole includes the part.



THE COTTAGE BY THE LODGE.

Lady Herbert's stay was short that afternoon. Fr. Henry, the Superior-General of the Mill Hill Society, joined the little group at tea and soon afterwards the old coachman of Herbert House, who has spent a good lifetime in the service of this well-known family, was heading his horses toward the great metropolis.

That evening as we gathered in a little recreation room at the Seminary, Fr. Henry called my attention to an early portrait of Lady Herbert,—which one of the brothers kindly photographed the following day, and which we have reproduced for our readers.

A VITAL NEED IN JAPAN.

[We are frequently asked about the present condition and the prospects of the Church in Japan. Reports from the Island Empire vary, but the usual note is hardly jubilant.

The opening up of Japan has been extremely rapid, and material things have absorbed the attention of its people almost to the exclusion of the serious consideration of religion. Christianity has presented itself as a divided force. The Catholic Church has suffered for lack of Catholic representation, and we may add,

especially for lack of English-speaking missionaries, since English-speaking nations have to-day a strong prestige. And last but not least, is the great obstacle—pride, national and individual.

We are privileged in this issue of THE FIELD AFAR, to give to our readers some first-hand information from the Vicar-General of Tokyo. Fr. Felix Evrard, who, after the death of the late Archbishop Mugabure, was Superior of the mission and administrator of the archdiocese, urges Catholic attention to a vital influence in the conversion of the Japanese people.]

AMONG all the Catholics interested in Japan's religious future there are surely some who ask themselves why our faith is making such slow progress in this country, and why the mission work shows so little fruit. There is no denying, indeed, that the visible results of our labors are scarcely appreciable. For some years now the growth of Catholic population in Tokyo diocese has been at a standstill. But it must be said on the other hand that what the mission has not gained in numbers it has made up in quality; the missionaries have striven to cultivate a real Christian spirit among their converts.

We must not be overhasty in pronouncing the situation discouraging. If there has been a halt in the course of evangelization, we at least know its causes; and chief among these is one which the coöperation of all the Catholics who follow with interest the work of missions could help in great measure to do away with. I refer to the *lack of native catechists*, arising from an insufficiency of funds for their training and maintenance.

THE ROLE OF A CATECHIST.

In Japan, even more than elsewhere, the catechist plays an important rôle in the work of evangelization. He has to be the missionary's right-hand man, his indispensable aide. To attract the unconverted, two principal measures are resorted to, public conferences and private conversation,—and at the present day the second method gives the better results. But it is not easy for the missionary to find his way, without excuse, into the family circle, for the Japanese never feel quite at home with strangers. Accordingly, owing to our present limitations, the missionary can do nothing but await those souls sent to him by the workings of grace. It is not the same with the catechist; he is Japanese. With a little ingenuity he can get admittance anywhere and scatter the good seed of the Word far and wide, spreading broadcast in souls the germs of faith along with the elements of doctrine. His work is like that of those disciples our Lord sent out

The Life of Father Judge, S. J.

(An American Missionary in Alaska)

Through the story of travel and adventures among the miners of Alaska runs the thread of a noble apostolic life that will appeal to all who read it,—to none more certainly and with better effect than to boys.

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two by two into the places where He was to go, that they might prepare the way for Him.

The missionary of course instructs catechumens; but to make himself fully understood by these minds, so unlike ours in their religious conceptions, he needs the help of the native catechist, who, knowing the genius of his own language, can use figures and analogies familiar to the national thought, thus bringing home to them the meaning of our mysteries and the beauty of Christian ideals. When it comes to public discussions, too, while the missionary can go more to the bottom of his subject, he cannot, no matter how clever, interest his audience as can a Japanese orator; it takes the latter to lend attraction, give a finish, so to speak, to the themes—too lofty, perhaps—introduced by the missionary.

THE TRAINING REQUIRED.

Here, then, is the two-fold function the catechist is called on to perform. To fit him for adequate service—zeal and devotion are not enough; he must in addition be thoroughly educated and well grounded in his religion. In the training of such assistants the Superiors of the Mission have always taken a lively interest; but it has entailed so much expense that they have not always been able to carry on this important work so extensively as they have desired. In 1873, the date when religious liberty began, they sought out such of the converts as seemed fitted for the catechist's work. After some months of instruction they were sent to the different provinces of the interior, where no missionaries could remain all the time, though they made occasional visits.

At one time there was a considerable number in the service of the mission—18 in one district, a large one, to be sure. They were young and full of enthusiasm; so, despite their defective education, they started a perceptible movement, which the missionaries profited by. Their salaries were not much more than 5 yen or \$2.50 a month. Unfortunately this state of affairs did not last long; the price of the

necessities of life went up so that soon their wage had to be doubled, then tripled. Under these circumstances the mission found it impossible to maintain so large a force; some of them had to be dismissed. The most competent were the first to leave the work. Death made some vacancies among those who remained; those left came to be less and less equal to their task, though at first they were acceptable, at a time when education was only beginning to be general. Attempts were made to train new workers, but conditions were no more favorable than before, the same material disabilities remaining.

THE SUPPORT OF A CATECHIST.

The real lack is not so much of candidates as of means to teach and support them. A catechist, before he is fitted to do his work acceptably, ought to complete a secondary course and then have two or three years thorough training in religion and ethics. Then comes the question of maintenance. In order to live and support a family, in modest style of course, but still as his position requires, a catechist ought to count on a monthly income of from 25 to 30 yen (\$12.00 to \$15.00.) But the diocese, which employs 21 catechists, cannot give to any one more than 15 yen (\$7.50.) This being less than the wage of a day laborer, is it strange that we find so few offering themselves for a charge so poorly paid? Is it strange that educated Christians, even devout ones, refuse to give us their service? An almost ridiculous salary, and the fear, too well founded, of being suddenly dismissed from motives of economy—that is what they would have to expect.

CONDITIONS UNFORTUNATE BUT NOT DESPERATE.

This is the situation. To acquiesce in it would be to jeopardize the work of the propagation of the faith in this country at the very time when it ought to be energetically furthered. The state of affairs, though unfortunate doubtless, is not desperate. All we need is material resources. The diocese, seeing its funds decrease year by year, could not make any sacrifice. The Japanese converts, to be sure, can help us, and they are doing so, but on too small a scale to give great results. Accordingly it is to the Catholics of strong and active faith that we must appeal to make an effort—and this we do in all confidence.

Our aim is to secure offerings for a special fund for the catechists. We

hope to form a capital on the interest of which we might assure to our employees a salary and a home. To give one catechist a salary of 25 or 30 yen (\$12.00 to \$15.00) would take a capital of about 20,000 francs (\$4,000). We have already at our disposal bequests sufficient to cover two such yearly salaries. To increase the amount will no doubt take much time, but this work is one of such importance for the propagation of the faith in Japan that those who have at heart the growth of the Kingdom of Jesus Christ must feel bound to aid, not only by sending their own

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An attractive little flexible covered volume of 120 pages, with illustrations of the three martyrs, whose thoughts are therein collected, Theophane Venard, Just de Bretenieres and Henri Dorie.

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PLAYING AT EUROPEAN 'CIVILIZATION' IN INDIA WHILE THE CAPTAIN IS ON PARADE.

contributions, but by soliciting from those about them. In so doing they will be the instruments of salvation to many souls and if a cup of cold water given to the poor in Jesus' name shall not fail of a recompense, what glory will be reserved in heaven for those generous souls who gave largely for the honor of Jesus Christ Himself?

If most vocations to the foreign missions come from reading, THE FIELD AFAR ought to, as we firmly believe it will, be instrumental in finding some American Catholic missionaries. Its aim, as already expressed, is to "arouse and strengthen interest in the world-wide apostolate." The inevitable result of interest once awakened must be the

Call to the Apostolate.

"He who comes to the aid of an apostle will receive an apostle's reward."

HERE AND THERE.

SOME months ago we received at the Diocesan office a set of books entitled "Castes and Tribes of Southern India," and we are at a loss to know our benefactor.

* *

USE one of our mite-boxes during Advent and until the end of this year. DON'T fail to keep one of these little mission reminders where you can see it and where your visitors can discover its presence. If there are children in the house impress upon them the sacred destination of its contents and encourage them to make little sacrifices so that they, too, may help to fill it.

Spread mission literature and become, in your own sphere, an apostle.

FATHER EUSÉBIUS VÉNARD writes that the coming year will bring the fiftieth anniversary of his blessed brother, Théophane's, martyrdom.

Three or four models of Blessed Théophane Vénard's statue have recently been made, he adds, and each has its own set of admirers. St. Loup is 'enchanted' with one, Doué is 'ravished' with another and the parishioners near Parthenay, where the good old Canon went three weeks before to preside at a feast-day celebration, believe that theirs is by no means the least beautiful.

* *

TO Father Basil Huctin we are indebted for the excellent photograph which appears on this page, of Eusébius Vénard, now "Canon." Fr. Eusébius will probably be surprised to see this photograph in *THE FIELD AFAR*. It seems to have had quite a journey,—going from Poitiers in France, to Tonkin, thence across the Pacific Ocean and the United States, until it reached Boston.

It comes to us quite incidently and must go back to Tonkin, as it is one of Fr. Huctin's precious souvenirs of his venerable pastor. This is the most satisfactory likeness of 'Eusébius' which we have seen, and we are pleased to present it to our readers.

* *

A STATUETTE of Théophane Vénard is on its way to America, the first, we believe to cross the seas; and of the precious package, good Fr. Eusébius writes:

"I am very happy to announce that the little 'Blessed Théophane' left yesterday for America. We laid him very carefully in a small box, with every possible precaution. We gave him a farewell kiss, wished him 'bon voyage' and sent him to your address with all the compliments and respect of a loving brother, devoted to and happy in pleasing you.

I hope that the sight of him will gladden you, that you will receive him with joy in your sanctum, and will be pleased to live with so amiable a companion.

I am a little afraid of injury to him on the vessel and that in spite of all our precautions something will happen. What I am most afraid of is the neck breaking. That happened to two others but they were perfectly repaired.

Awaiting the good news of a safe arrival, I am,

Affectionately in Our Saviour,

L. E. VÉNARD,
Curé d'Assais.

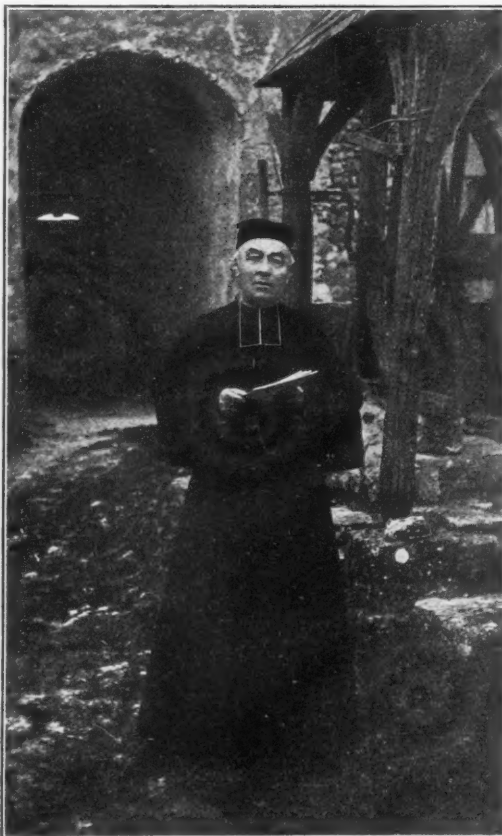
* *

THE FIELD AFAR

Ten new subscriptions will bring to you "A Modern Martyr,"—now in its fifth thousand. This book contains the charming letters of Théophane Vénard, who was martyred in Tonkin, February 2, 1861.

FR. HENRY, the Very Reverend Superior of Mill Hill, returned safely from his long tour of the mission fields under his care. In the course of a recent letter to the 'Propagation' Office in Boston, he writes interestingly as follows:

"When I got back to Mill Hill from my long ten months' missionary journey I found such a heap of accumulated work that I have been busy ever since, in trying to reduce it and get matters into 'ship-shape' order again. Altogether I travelled,



CANON EUSÉBIUS VÉNARD.
(Curé d'Assais, France.)

I think, between 25 and 30 thousand miles. I was on 19 different steamships, from the big liner of 9,000 tons to the miserable coaster of 70 tons.

I travelled the whole length of India by rail—from Tuticorin in the extreme south, to Peshawer and the Himalayas in the extreme north,—but perhaps the most exciting time was a journey into Kashmir,—400 miles by 'tonga,' a kind of rough pony cart, on which we did on an average over 60 miles a day for several days in succession, along rough mountain roads, skirting the edges of enormous precipices with a roaring torrent rushing at ten miles an hour two hundred feet below, on the one hand, and mountain sides of hundreds of feet high on the other side.

It was often very exciting, but at 60 years of age one does not yearn to make

We call the attention of the Reverend Clergy and Religious bodies of men and women to the special rates allowed for several subscriptions to *THE FIELD AFAR*:

Single copies.....	50c a year
Five copies.....to same address, at 45c a year	
Ten copies....." "	40c a year
Twenty-five copies....." "	35c a year
Fifty copies....." "	30c a year
100 or more copies....." "	25c a year

such a journey frequently. My other methods of getting about included bullock carts of all sorts and sizes, with an average speed of about 2 miles an hour, often across paddy (rice) and cotton fields where there was no road, and where the motion of the cart was worse than in a ship at sea. Then there were the various pony carts called 'jutcas,' and other funny names that I have forgotten,—not to speak of the jinrickshaws, palanquins, etc., in fact every conceivable method of getting about possible. I must not forget one memorable expedition I made in a war-canoe, manned by 26 wild looking, half-naked Dyaks, and sometimes crossing rivers in ancient canoes when it was a problem, with the water oozing in, whether we should reach the other side or not, before the old craft went to the bottom of the river. Then the variations of climate that I went through were pretty wide, 90 degrees in the shade was a common thing in Borneo and the Philippines, but Madras beat that 'all hollow' by giving me 103 in the shade for several days, to be followed shortly afterwards by something like 40°, in the neighborhood of the Himalayas, plenty of the peaks of which are under perpetual snow—and by-the-way, I passed one peak which is 27,000 feet high.

I often wished you were with me when I was making my various journeys—why! you would have had material for your journal for any length of time. I have said nothing about the 'real missionary' aspects of affairs—that I must leave till another letter, I need only say that I thank God for all I saw and learnt on this wonderful journey,—not the least blessing was that I was not laid up a single day from sickness of any sort. With everything kind,

Yours most sincerely in Xto.,
F. HENRY.

* *

MASSACHUSETTS continues to hold its own as the great world-centre of Protestant missionary activity. Here in this State, a century ago, the idea of Protestant foreign missions was born.

To-day Boston is the home of the American Board, a universally known Protestant mission agency, also of

the American Baptist Mission Union and several other organizations.

And now we read that a new magazine is launched to prepare the public mind for a huge mission exhibit to be held in this city next May. The magazine has started with an initial issue of 100,000 copies. It is called "The Exposition Herald."

We learn that the purpose is to make it 'as good as any of the first publications issued in Boston;' and, although its scope is restricted to a chronicle of the news and interests identified with the missionary exposition to be held in the spring, the Exposition Herald is 'full of serious purpose, a specialized medium through which the thousands interested in the success of the effort to popularize missions and the missionary cause by an exposition of a world's fair type will be informed of the progress being made to that end by the management.'

* *

FROM THE FIELD.

"It is we who toil in the Saviour's field," writes a priest from Oceania, "but the merits of our work are shared, in ample measure, by those who furnish us the means to do the work of God."

These gifts, we know, often come from privations and sacrifices which are the admiration of the Angels. Undoubtedly they receive a worthy recompense from Him to whom they are offered.

We can pay back only feebly by our prayers, but be assured that we shall not fail in this sacred duty.

We pray and ask our natives to pray for their benefactors."

* *

FATHER DENEUX, of Korea, has sent us a package of tiny photos, illustrating his school-work for children as carried on by native Sisters.

* *

BISHOP BARRION of Malacca is reported to have said that between his trained and tried catechists, and an old missionary with great experience, he would find it difficult to choose. This indicates the value of a native catechist in the missions.

* *

BISHOP SCHANG of Chefoo, China, writes:

"THE FIELD AFAR pleases everybody and is a comfort to our missionaries. A young Franciscan Father from Montreal, arrived here October 19, to consecrate his life to our mission. This news will bring special pleasure to all who long to see America take, little by little, the place of old Europe."

"THE foreign mission spirit is spreading in America," writes the Vicar-General of Tokyo, Japan, "and those of you who are directing this work must be extremely busy, but undoubtedly happy in your occupation."

On this side we are most thankful to the mission benefactors, for whom we are daily offering and securing fervent prayers."

* *

We hope to be able to send The Field Afar to every Catholic missionary who asks for it, or for whom it is requested.

To this end we need funds, and an occasional dollar for a 'missioner's subscription' will be most welcome.

PREMIUMS FOR SUBSCRIPTIONS.

Whoever secures ten new subscribers to the Field Afar may select from our stock of books, pamphlets, postcards, medals, souvenirs, etc., to the value of one dollar. Fairly complete lists of this stock will be found in occasional issues of the paper, or will be sent on application.

Postage stamps are acceptable for all remittances.

Our mission prints sell for one cent apiece; ten cents a set (15 subjects); or 50 cents a hundred.

They will be sent to any address post-paid.

Order from the Catholic Foreign Mission Bureau, 41 Malden St., Boston, Mass.



SOME OF OUR CORRESPONDENTS IN TONKIN.

FR. PLENEAU,
Pastor at
Ninh-Binh.

BISHOP MARCOU,
Vicar-Ap. of
Maritime Tonkin.

FR. ABRALL,
Pro-Vicar-Ap.
of So. Tonkin.

FR. HUCTIN,
Curate
at Ninh-Binh.

WHAT Bishop Chatron of Osaka, Japan, styles the 'Satanic Scourge,' a disease known to the Asiatics as Beri-beri, has lately left him and he feels as strong as ever. He writes in his usual pleasant vein, "On the road—the wandering Jew—for a new short lease, not too long, for when the old wagon can't roll further it is in the way. Is not that true?"

[May the wagon run over the circuit many years more!—Ed.]

The flame that spreads intensifies. Charity that goes afar gains strength at home. Help the work at home, by zealous effort for the missions.

A HOLLANDER, now in Uganda, writes quite frankly that Americans in Europe are always giving the impression that they are "awfully busy" and have no time to stop and examine.

Our good friend observes that as he saw our countrymen in the European galleries, they were noting in little books "not what they saw, but what they passed."

He hopes that all Americans are not like this, otherwise he fears that the missions will be overlooked.

A missionary's gratitude will mean a missionary's earnest prayer.

MISSIONERS who send parcels by post, express or freight to our office are urged to write on the wrapper or inside, their own names, with the exact address, mentioning also the diocese or vicariate. This will save us inconvenience.

Two boxes arrived lately from India. They contained an interesting collection of little men and women in plaster, (unfortunately all or nearly all, were broken in transit), and on the outside wrapper were two words, Secunderabad, Deccan.

We had no announcement of the arrival, and we are at a loss to make due acknowledgment for a thoughtful gift.

* *

IT is always gratifying to record an extra name on our list of American foreign missionaries, whether from the United States or Canada.

Among the Franciscans in the diocese of Hakodate, Japan, is a young Canadian priest, Fr. Gélinas; and another who left with him,—Fr. Meunier,—now in China. Fr. Meunier, according to the *L'Action Sociale* of Quebec is the first French Canadian priest to leave for China. There is one other in Japan, Fr. Gauthier,—also a Franciscan.

May these be the precursors of many!

* *

AN anonymous article has been received from China, entitled *Sketches of What We Hear and See in the Kiangnan*. This article, though somewhat diffuse, is well written, evidently by some former subject of Great Britain. We cannot print it in this issue of *THE FIELD AFAR*, but hope to use it later, either in our magazine or elsewhere. In the meantime we shall be glad to get the name of the contributor.

* *

IN answer to an inquiry about Catholic missionaries in the Congo Free State, Africa, we would state that there are about 400, including priests, brothers and nuns. Of the priests and brothers:—

The White Fathers	began in 1878
The Scheut Fathers	" " 1888
The Trappist Fathers	" " 1892
The Jesuit Fathers	" " 1893
The Sacred Heart Fathers	" " 1897
The Norbertins	" " 1898
The Redemptorist Fathers	" " 1899

The Sisters are:

Ghent Sisters of Charity.
Notre Dame Sisters of Missions.
Trappistines.
Franciscans of Mary.
Sacred Heart of Mary.

WE have been making inquiries for some time past about mission industries, in the belief that some day an available market for such goods might be found in this country.

The Reverend Procurator of the Paris Society, at Hong Kong, touches this subject, as follows, in a recent letter:

"Mission industries are strong among Protestants. They have depots of lace and embroidery and are successful. Generally speaking, Protestants are more clever in such matters than Catholics. They have a keen sense of the practical. Again, they have more time at their disposal than we have. Our days are fully occupied with many spiritual obligations—Mass, sick calls, confessions, instruction of children, and numberless details, which an outsider can hardly realize, but which crowd out of a missionary's thoughts many material suggestions."

* *

WE recommend to the devotion of our readers the following prayer for China. This prayer was indulged by Our Holy Father, Pope Pius X, May 27, 1909, and the translation has been approved by our Most Reverend Archbishop.

PRAYER FOR THE CONVERSION OF THE CHINESE EMPIRE AND OF MONGOLIA.

O Lord Jesus Christ, only Saviour of the entire human race, 'Who rulest from sea to sea and from the river to the ends of the earth,' propitiously open Thy Most Sacred Heart to the most wretched inhabitants of the Chinese Empire and of Mongolia, who still sit in the shadow of death; that, by the intercession of the most pious Virgin Mary, Thy Immaculate Mother, and of St. Francis Xavier, they may walk before Thee, having abandoned their idols, and may be united to Thy holy Church. Who livest and reignest forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father.

* *

NEWS from the few Americans who represent us in the foreign missions is always especially welcome.

Sister Catherine Buschman, with whom some of our Maryland friends are well acquainted, writes from Cheng-ting-fu in North Chih-li, China:

"I have been absent from Cheng-ting-fu during several weeks, the Bishop wished me to go to Shun-te-fu, a new mission about four hours from here by train. It formerly took four days to go there by cart. I went to nurse the Sister Superior, who was ill with typhoid. I had the sad duty to assist her in dying. Typhoid is often fatal

Silk Crepe Shawls, Kimonos, Table Scarfs, Doilies

and other embroidered articles may be found at the diocesan office. They are all from China and reveal the exquisite handiwork executed by native girls under the direction of Sisters of Charity. Call at 41 Malden St., and inspect these at your leisure

in the North. We lost two Sisters in Pekin lately, with the same fever.

I am sending you a photograph of ten little children, foundlings of the "Holy Childhood." I brought them with me from Shun-te-fu. I had a Chinese Sister with me of the Community of St. Joseph. The little boy standing beside me is a cripple and the two little girls held by the women are infirm. We thought you would find them interesting and I went to the house in the country one day and we were photographed, but it was not a success; the good Sister Superior brought the children with her and they were photographed over the well. The ox that turns the wheel arrangement in the well is held by one of our old men. The fields are irrigated by that system.

I would be very grateful if you could send Mass offerings sometime to the excellent missionary in charge at Shun-te-fu. Perhaps, some persons would wish Masses to be said in a new mission where our Dear Lord is known by so few.

I don't think the little Church at Shun-te-fu is excelled by any in China in piety and in the cleanliness so much appreciated because it is rare in this part of the world. The missionary is an Italian Lazarist. He has another Italian priest and a Spanish priest of the same congregation, as neighbors, though many miles apart."

SISTER CATHERINE BUSCHMAN.

* *

ONE of our zealous Redemptorist fathers in Boston remembers, as a school-mate in his early life, Sister Catherine Buschman, now working among the orphans in China.

It will please this priest to note our frontispiece which has come from Sister Catherine; and it will, we are sure, bring joy to the exiled woman's heart to feel that she is not forgotten by the friends of her girlhood.

With Sister Catherine's latest letter, which arrived Oct. 27, we received a small regiment of flat paper dolls,—Chinese of course,—boys and girls. They are similar to some which created a mild sensation in our office last year, and Sister Catherine writes of them:

"I think I never told you about the infirm girl who makes them. She has an interesting history. When about fifteen years old she became a Christian with her mother, but as often happens, according to Chinese custom, she was already the fiancée of a Pagan. She prayed God to send her some affliction that would permit her to remain a virgin, and soon afterwards she became paralyzed.

Her parents, wishing to get rid of her, brought her to the sisters and she has been an edification during the eleven years she has spent in our infirmary.

She is true to her Chinese name 'Shi-lin,' 'shi' content, 'lin' intelligent. She makes what little things she can, for she cannot move about nor sit upright. She can only use her fingers. Her baptismal name is Malia (Mary.)"



THE NUMBER OF BUDDHISTS.

[Father M. Steichen, who communicates to THE FIELD AFAR the following short article on Buddhists, is well-known in Tokyo, Japan. He is the author of the "Christian Daimyos," which has appeared in several languages.]

RHYS DAVIDS, and a great many other scholars, claim that the number of Buddhists is about 500,000,000, a good third of all the inhabitants of the earth.

Dr. Herbert Müller, however, a very learned man, who has been studying the same question for many years, gives a formal denial to this enormous figure and proves by his recent investigations that the number of believers in Buddha is, at the outside, 85 millions.

Dr. Müller confesses that he is not able to give official figures, for there are none, except in Japan and a few other countries.

In Japan he finds only 26 million Buddhists out of 50 million souls, a figure which is exactly according to that given by the government. No other country in Asia can boast of such a large number of Buddhists, not even the immense Chinese Empire. China, says Dr. Müller, out of her 400 millions of inhabitants, has no more than five million Buddhists.

His statement will astonish many who have been convinced that every Chinaman must be a believer in Buddha. And yet, Dr. Müller speaks truly, for, in China, only the bonzes are Buddhists, while the educated classes follow the doctrines of Confucius, and the common people have never ceased to believe in Taoism, the old Chinese religion which existed long before the introduction of Buddhism into that country.

The same can be said also of Korea, where the bonzes have never been allowed to enter even Seoul, the capital of the country. Outside Japan, people believing in Buddha may be found in Ceylon, Burma, Siam and such small countries, but not in China, except in Thibet, where at most 300,000 believers may be found.



A MISSION CHAPEL IN INDIA.
(Natives will gather here for their Christmas Devotions.)

A YEAR'S WORK UNDER BISHOP BENZIGER, QUILON, INDIA.

BISHOP ALOYSIUS BENZIGER, whose family name is well known in Switzerland and this country, belongs to the Carmelite Order. He visited the United States two years ago, remaining a few days at the Cathedral in Boston. Since then we have had frequent correspondence with him and have learned to admire, with much edification, the splendid work which this saintly prelate is striving to accomplish in one of the poor dioceses on the southwest coast of India.—*Quilon*.

Bishop Benziger has recently compiled the reports from the several sections of his mission, and finds the following results:

The entire population within the territorial limits of his diocese is 1,750,000, divided as follows,—

Catholics	118,680
Protestants, about	80,500
Jacobites (Schismatics)	90,500
Pagans	1,460,000

During the year 1095 Pagans were baptized, also 4,325 children of Catholic parents.

The Easter communions numbered 67,260.

There are 195 churches and chapels [four were destroyed by fire or by tidal waves] with 39 resident priests; 153 schools with 11,740 children; 7 orphanages with 525 little ones; and 3 boarding schools for girls, with 114 pupils.

There are no hospitals or homes for invalids in the diocese, but Catholic Sisters are nurses in the government hospitals.

Bishop Benziger's helpers are made up of European priests (15), all Carmelites; Indian native priests [42]; European Sisters [35]; native Indian Sisters [76]; and trained lay teachers, men and women.

Several of his priests are old or sick. Young boys are, however, in training, 32 at present, all of whom aspire to the priesthood; and nine young men have been sent for theology to the Papal Seminary in Ceylon. These were formerly studying at the diocesan seminary which has been closed temporarily for lack of professors.

Bishop Benziger adds:

"You see we have much to do with few workers, and to this difficulty we may add want of means,—in fact real poverty. The churches look to the bishop for help, so that I can get nothing from them for diocesan needs. Even when grouped they cannot support one priest, especially in districts where Catholics are new. Our Catholics are generously inclined, but poor.

The institutions and schools, with the exception of the preparatory seminary, and one of our two training schools for teachers, [we have two] get no regular funds. Both of these Providence has enabled me to support personally. We depend principally on outside aid for other works.

The mission is a beautiful field with the greatest hopes. With relatively little we can do much. I wonder whether, if people in America knew, they would not feel inclined to help, for God's Glory and for the salvation of souls, the spread of our Holy Faith in these Indies with 300,000,000 people who do not know Christ, do not love Him, because they do not know Him.

The support of a *Catechist* who can be of very great help to the missionary, costs from 2 to 3 dollars a month, according to his instruction and experience. Generally, however, 2 dollars.

The support of a *School-Master* for Primary Schools (this causes me much pre-occupation)—from 2 to 4 dollars a month.

If we had 2 dollars to give, the people would do the rest—for it is a sign that they begin to appreciate schools when they desire better paid teachers.

The support of an *orphan*—1 dollar 35 cents a month.

The support of a *free boarder in our Normal School* with a view to becoming a school master—2 dollars 50 cents a month.

The support of a boy in the preparatory seminary—3 dollars (4 dollars in the Theological Seminary).

The support of a *Priest*—7 dollars, besides the very small Mass alms (which, as fixed in this mission, would provide him with another 5 dollars a month).

The support of a *European Nun*, from 5 to 7 dollars a month.

The support of a *Native Nun*, 2½ dollars a month.

So much for monthly expenses.

The needs are so numerous that Bishop Benziger is naturally anxious to reduce them, and to secure gradually in Europe or America some more substantial relief in the form of considerable gifts. He has mentioned the values of several sums:

\$140 will train a native Indian girl as a nun;

\$200 will build a good primary school;

\$500 will build a chapel in a new centre;

\$1200 will perpetually support one candidate for the priesthood.

\$3000 will build a permanent stone church for a large parish.

* *

THE name of Bishop Hanlon of Kampala, British East Africa, is now familiar to readers of THE FIELD AFAR. He is a Mill Hill alumnus and shares with the White Fathers the responsibility of evangelizing Uganda, one of the most promising fields in Africa. The following letter from the bishop was received in Boston, November 22. It is prefaced with the hope that the blessed Christmastide might bring to Bishop Hanlon's mission some gift to enable him to push on his work for souls. Continuing, he writes:

"When first starting the missions in Uganda—in the provinces belonging to this Vicariate of the Upper Nile, we were fortunate in obtaining grants of land on which to begin our work in centres which we selected from time to time. These lands were then of little value as plantation properties, as there were no means of exporting such produce as could be raised. Now, however, fairly good roads, the Uganda Railway, and the lake steamers, and the great demand for cotton, rubber, coffee and fibres such as can be produced on Uganda plantations opens out a prospect of making all our stations in Uganda and in Busoga eventually self-supporting. Our plantation at Nsambya here is the most advanced in the whole country—years of constant and careful cultivation have made for us a fine coffee plantation and a certain promise of rubber. This latter was planted tentatively when no one cared to run the risk of the expense involved; different species were planted on a small scale; all have done well. We have had to sink all the capital we could in this plantation and it should soon begin to bring in a steady income. Indeed it has been earning a fair amount from prepared coffee, for the past few years, but all this and more has had to be sunk in extending the plantation, as the soil is good and the locality convenient for transport from the capital.

In other stations a beginning has been made on a very modest scale, and now what we want is to start these on a much more important plan. But we have no capital. If we had now \$50,000 we could make these stations in Uganda self-supporting in the next 7 years. This would greatly relieve us and put an end to these constant small appeals for almost

every want in each mission. This would be a thing of the past as far as our stations in Uganda are concerned. It is a practical proposal and may appeal to some generous people in America who most willingly help those who are helping themselves and who could be put on their feet by one good lift.

I send you herewith a few figures from our report this year. These are figures for a purely native mission. There are no European children nor any but pure natives among our scholars. The boys' boarding school is attended largely by sons of chiefs who are either already baptized or are under instruction.

During the past year, of our small staff two priests have died, and no less than six others have been invalidated to Europe. We live and work in tropical Africa—on and quite near the equator; diseases are many—fevers are frequent. Travellers and sportsmen come and go and have their good time here. Your missionary stays on for many years among his people—these primitives, battling with gross ignorance, superstition, indifference, tropical heat and myriads of insect pests, helping his people from years and to years' end in their numerous diseases, moral weaknesses and childish forgetfulness and thoughtlessness, after months of careful and regular teaching. Missioners in such countries and circumstances living their life in so strange a land and delivering their message in a hundred different ways in a strange language, deserve to be encouraged and helped by their fellow Catholics.

Yours sincerely in Xt.,

* H. HANLON.

Bishop Hanlon's report follows:

Vicariate of the Upper Nile, Uganda.

Summary of Sacred Returns

(for the year ending September, 1910).

Baptisms: adults, 1440. Infants, 1806. Total, 3,246.

Confessions, 79,129. Communions, 81,050. Confirmations, 882. Marriages, 153. Funerals, 611.

Catholics, 20,941. Catechumens under instruction, 15,505.

Priests, 30. Nuns, 7. Native catechists, 267.

16 Mission stations.

286 Village Catechumenates.

13 Schools in mission stations under European supervision with 2,125 scholars.

111 Village schools under native teachers with 1821 scholars.

1 Secondary school with 60 boys under a European master.

1 Boarding school with 45 boys under European masters.

2 Convent schools under European nuns with 250 small boys and 490 girls and women as scholars.

18 Medical dispensaries where 109,564 cases have been attended to during the past year.

* HENRY,

Bishop of Leos,

Vicar Apostolic of the Upper Nile,

Uganda, B. E. Africa.

October, 1910.

* *

IN a letter which arrived from Fr.

Witlox just as we were going to press, we found a photograph of a little white negro who had been kept in a basket for six years, and whose

parents had determined to kill him. The poor little chap looks frightened to death, and is so scantily clad that we thought it better not to let the New England December winds blow even on his photograph. Fr. Witlox says that he is now at the mission and looks better wrapped in cloth. The good priest apologizes for his short letter, as there were thirty people waiting at his dispensary to receive different kinds of medical and surgical treatment. Medical diplomas are not at a premium in some parts of Uganda.

* *

SUGGESTIVE letters from nuns interested in our work are coming more frequently, but there is for each a special welcome because we realize fully the value of such co-operation. Prayers and Communions will follow we are always assured; and these will bring in turn all things else. We quote in this issue of THE FIELD AFAR extracts from a few of these correspondents:

"The portrait series of mission prints is excellent."

"On the last Wednesday of this month I am to make my first venture in interesting the members of the Sodality,—pray that I may succeed."

"I am sending copies of THE FIELD AFAR to a lady in Portland, hoping that she will do something with it, and to one of our sisters in Lewiston."

"Please send me 100 of the Missionary Prayer Cards, leaving out that with Da Vinci's Head of Christ, and the figure praying at the tomb; in their place supply the picture of the Crucifixion."

"The children are delighted with the mite boxes and most interested in the work. I am sending six names and enclosing the money order and I trust many more will fill in the slips placed in the paper."

"I was wishing you were near to give a lecture to the children, and I have been envying the Boston sisters their good fortune."

"There was a mission given in our church by a Canadian Jesuit, Father Naish. He spent 13 years in India, and he has given lectures here in the city. He has some splendid views, and as he knew the place well it was most interesting."

"The sisters here are much interested and are helping me with the mite-boxes, so I trust we shall have a good offering at Christmas. In one of the classes a little Protestant has charge of the box and puts a cent in every day. In the same class, a little girl eight years old was the first to bring me fifty cents for the paper."

Trusting that there will be many more subscribers from Halifax, and with every good wish for your great work."

OUR YOUNG APOSTLES.

The Season's Greetings from Father Ignatius to our Young Apostles. May the Christ-child stir in their hearts an ever deeper love for Him and for the little ones whom He came to save!

CHRISTMAS IN INDIA.

[Father A. Merkes is a young Holland priest from the English (Mill Hill) Foreign Mission Society. He has been laboring successfully in the Archdiocese of Madras, British East India, at a place called Guntur].

It may be true that Christmas in our minds is always associated with snow and cold; that a first Christmas in the Tropics seems incongruous, and yet after some reflection, we can better imagine Christmas night with an Eastern surrounding than somewhere on a European plain.

At this time of the year shepherds here are actually watching over their flocks in the fields at the quiet midnight hour,—and the stables still serve as a resting place for wayfarers. How well those stables are known to the missionaries, who use them for saying Mass when they arrive in a village where they have no other accommodation.

The crowded caravansaries, such as those in which St. Joseph could not find shelter, still serve here as hotels, and we priests in India can understand the shepherds offering the best of their flock to the Divine Babe, since our Christians do likewise to us on Christmas Day.

We have, of course, to do without bountiful dinners and traditional puddings. An extra piece of mutton takes the place of 'goodies,' but all the same Christmas is a typical feast here in this country of waving palms and beautiful sunshine.

Natives, innocent of English in every other respect, know all about "Kismas"—as they pronounce it—and come to offer presents of fruits and sugar. Even Brahmans come. From my poor Christians I gladly accept the gifts of their poverty—some flowers, fruits, and even an attempt at English cake, with poisonous looking ice. They bring the best they have; and last year, sheep, which they dragged along, was certainly more than they could really afford. I had a little treat for the children, and organized a lucky dip (a grab-bag.) We had great fun and at the end even the old people began to try their luck, and my old Catechist,—some 70 years of age,—dived into the basket with the rest.

They were all entitled to something, certainly, for they had done their best in decorating the chapel. Paper garlands and gorgeous flowers on all the walls and pillars, even the crib made by the Sisters, was not sacred against their ornamental invasions, and one fine morning the Sisters found all their rocks and the whole landscape crowded with silver stars.

But the greatest surprise last year

The Society of the Atonement, Graymoor, Garrison, N. Y., asks for the aid of zealous Catholics in furthering its special work for the conversion of Anglicans and other non-Catholics to the obedience of the Apostolic See. The special organ of the Society's Propaganda is "The Lamp," an illustrated popular monthly. Subscription price, \$1.00 per annum. Sample copy, 10 cents.

Christmas morning my whole congregation will receive Holy Communion, and in the evening the chapel will be crowded by my devout people. I am wondering how my people will decorate our new church this blessed Christmas.

A. MERKES.

Boys or girls who desire to form mission reading circles may write to Father Ignatius.

Father Ignatius calls the attention of his young readers to the *Premium* announcement on page nine. Make up your mind to secure some mission premiums at the very beginning of the New Year. For ten new subscriptions to THE FIELD AFAR, at fifty cents each, you can select up to the value of one dollar.

Remember our address: 41 Malden St., Boston; also that our young apostles will always be welcome to look over our albums and our curios.



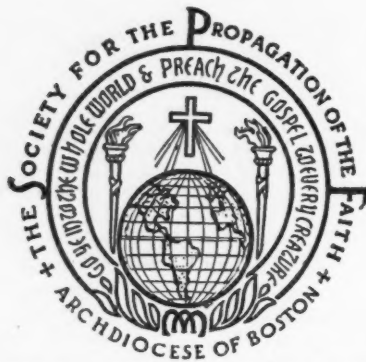
THE RT. REV. FABIAN ANTHONY EESTERMANS.
The Bishop of Lahore, India, sends a message of affectionate gratitude to our readers.

undoubtedly was a home-made mechanical Tamil angel, which came sliding down on two thin ropes, and announced its arrival by the rustling of its tissue paper robes. Christmas songs were polyglot, sung in no less than five languages, Latin, English, Dutch, Telugu and Tamil. Crying babies, whom the mothers always bring along to church, as they cannot leave them at home, joined in the chorus, and made things very lively indeed.

EVERY nun can be a centre of much influence in spreading the mission spirit. One writes:

"As a religious, I do not have the means, financially, to do much for this noble work, but as far as it is in my power to give, I offer the benefit of all my good works of every Saturday, for the interest of this good work. I have also requested the prayers of our Novices and will have our school children pray for the same intention.

I have a sister, who is a Benedictine nun, who has been doing mission work among the Indians for over 26 years."



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

We ask special prayers from our readers, including missionaries, for the souls of the following benefactors:

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	Daniel O'Connell.

FIELD AFAR PRAYER-CARDS

These cards are designed to serve as prayer-book inserts; they are about four inches long, made of coated stock and printed in a brown-black ink.

The subjects have been carefully chosen; each card bearing a photograph half-tone cut and on the reverse side a suitable prayer or reflection. The list is as follows:

1. St. Augustine and St. Monica, *Ary Schaeffer*, with a Prayer for Africa.
2. St. Francis Xavier, *Fourley*, with the Saint's Prayer.
3. The Redeemer, *Leonardo da Vinci*, with a Latin Prayer of St. Francis Xavier.
4. The Curé of Ars, with Reflections.
5. Adieux d'un Missionnaire, with Appropriate Message (in French).
6. Adoration of the Magi, *Ghirlandaio*, with Suggested Methods of Help.
7. St. Paul, *Rafael*, with a Verse Prayer to the Apostle.
8. St. Agnes, *Andrea del Sarto*, with a Prayer to the Martyr.
9. 'Going, teach all Nations,' with An Act of Reparation.
10. The Immaculate Conception, *Murillo*, with Suggestions how to Help.
11. The Madonna, *Salus*, with Maxims of St. Teresa.
12. Virgin and Infant Jesus, *Botticelli*, with Exhortation to Prayer.
13. Angel of the Resurrection, with Reflection from Cardinal Newman.

14. Faith at the Tomb, with Suggestions for aiding the Departed.
15. Virgin in Adoration, *Perugino*, with the Magnificat.
16. The Christ of Japan, with Prayer for Japan.
17. St. Francis Xavier, with a Prayer composed by the Saint.
18. Angel, *Fra Angelico*, with Prayer for the Church Universal.
19. St. Joseph and Infant Saviour, *Guido Reni*, with Prayer to St. Joseph for the Heathen.
20. The Crucifixion, *Velasquez*, with Prayer 'Anima Christi.'

Our prayer-prints sell, two for one cent; ten cents a set (20 subjects); or 25 cents a hundred.

They will be sent to any address post-paid. Order from the Catholic Foreign Mission Bureau, 41 Malden St., Boston, Mass.

Offer an occasional Communion for the heathen; for missionaries on the field; for vocations.



Fra Angelico.

O praise the Lord, all ye nations: praise Him, all ye people.
For His mercy is confirmed upon us; and the truth of the Lord endureth forever.
Glory be to the Father, etc.

Do you not wish to come into touch with Catholic Evangelization?

(a) Be an Ordinary Member in the Lyons Society of the Propagation of the Faith, i. e., say a daily prayer for the missions,—Our Father, Hail Mary, and "St. Francis Xavier, pray for us;" and give an alms of five cents a month or sixty cents a year.

(b) Promote the work. People are good but not all are thoughtful. Get and keep nine of your friends interested as members. Be a Promoter.

(c) Be a Special Member. If you cannot interest others, and if you have the means, enroll yourself and nine relatives and friends, living or dead, at the rate of ordinary memberships.

Or you may secure an ordinary membership in perpetuity for yourself, or for another, living or dead. An offering of forty dollars will enable you to do this.

To delay co-operation in this work involves loss to a great cause and to yourself.

MISSION LITERATURE NOTES.

"CHINESE Lanterns," a new volume of mission stories, by Alice Dease, will be out for Christmas.

* *

SEND for a set of our Field Afar Mission Prints. There are fifteen in all.

These prints are excellently reproduced in a black brown tint on coated paper and will frame prettily. They may be circulated in class-rooms or given as premiums. They sell for one cent apiece, and the entire set (15) will be mailed to any address on receipt of ten cents.

* *

UNDER the title 'Un Martire Moderno,' the life of Blessed Théophane Vénard has been translated into Italian by Padre G. Cattaneo of the Milan Foreign Missions. The preface is written by His Grace, the Most Rev. Pasquale Morganti, Archbishop of Ravenna.

The volume contains about 400 pages.

* *

A HELPFUL book to the inquiring Protestant, to the new convert, or to a confirmed Catholic is *Early Steps in the Fold*, by Fr. F. M. de Zulqueta, S. J. We have read this work with pleasure and edification. P. J. Kenedy & Sons publish it at the net price of one dollar.

* *

CATHOLICS should be proud of such a magazine as *Anthropos*, which has already proved its scientific worth by its excellent articles bearing on Ethnology and Linguistics.

Who is in a better position to study strange peoples and their language than the Catholic missionary, who spends his life among them?

It is largely upon such that *Anthropos*, which is edited by Fr. Schmidt S. V. D., in Austria, draws for its correspondents.

* *

IF the mission spirit does not get a new impetus in Italy, it will not be the fault of Fr. P. Manna of Milan.

He has joined to the experience of a missionary in India, editorial skill and an appreciation of the disposition common to the stay-at-homes, whom he is trying to affect.

His weekly bulletin, *Le Missioni Cattoliche*, is most attractive and bound to do much good under his active direction.

THOSE of our readers who are acquainted with the French language, will be especially pleased with the new life of *Just de Bretenières*. It has been prepared at the martyr's home, by a learned priest, who has done his work under the direction of the martyr's brother, Father Chretien de Bretenières.

Father de Bretenières is one of the best known priests in France and for many years has conducted at Dijon, a splendid school for young men.

We expect soon an invoice of the new book and will send a copy to any address for 85 cents post-paid.

* *

THE translator of Father Henri Perreyve's charming stories *Around the Crib* has dedicated the proceeds of the second edition to our work of the missions. Of this little Christmas book, a Baltimore student writes:

In 'Octavius' we have a type of the Roman convert from Paganism. What interests us in the second story is not so much the group of shepherds who 'saw and heard,' the prophet-like Eleazer, the apostle-like Eliacim and the saintly virgin Noemi, but the noble-souled Addi 'who neither saw nor heard' the wonders yet believed, was baptized, and died full of faith.

The spirit of the work is well maintained in the two selections at the end of the book. In fact, it is just this unity of thought and happy arrangement of literary and artistic material that makes this booklet so charming. There are so many suggestions for wholesome thought in these short stories that even the close of the Christmas season should not deter the pious reader from securing a copy of this beautiful little book."

—E. P. G.

* *

WE are in receipt of a new book from France prepared by the Rev. G. André, S.S., formerly a professor at St. John's Seminary, Brighton. The title of the work is *Nouveaux Examens de Conscience et Sujets de Meditation*. This book is designed for the clergy of our time, and is adapted largely from Dementhon's *Le Memento de Vie Sacerdotale*.

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